

The huManifesto: 5 Counter-Intuitive Lessons from a Modern Mystic

Introduction: The Noise of the Jovial World

The contemporary landscape is, in the precise estimation of the *huManifesto*, "too jovial." It is a sphere of frantic "working" and performance—a cacophony of "2 many highs / 2 many lowz" that yields no substantive value. In this desert of the profane, the author initiates an ontological pivot toward "self-study." This is not a retreat into passivity, but a radical commitment to **ᵇ**. —a recurring sigil for a state of being that is both active and transcendent. The *huManifesto* asks a haunting question: What occurs when a soul ceases its flight from internal dæmons and instead constructs an eclectic shrine from the very materials of its own suffering? The following lessons distill this documented descent into a manual for those seeking to find the "diViN3" within the "plain sight" of the mundane.

Takeaway 1: Stop Escaping Your "Dæmons"

While modern therapeutic culture demands the immediate expulsion of discomfort, the *huManifesto* posits that spiritual maturity is predicated on the transmutation of sorrow. To **ᵇ**. alive is to inhabit the "dilemmas of real true living lives" without the cowardice of suppression. The author views grieving and mourning not as pathologies to be cured, but as the essential gravity required for a soul to ground itself in reality. The author rejects the "jovial" escapism of the masses, choosing instead to "fite" the oppositions of the afterlyfe. Growth is found in the "dye dye today"—the ego's constant dissolution in the face of raw experience. "i deal with tha sorrow tha grieving the mournings i don't suppress or escape from the dilemmas of real true living lives."

Takeaway 2: The Soul is an Eclectic Shrine, Not a Liquor Cabinet

Vital Spirits vs. Profane Liquors

A sharp demarcation is made between the "liquors" of intoxication—those external agents that numb the seeker—and the "real true living spirits" found within. This distinction is anchored in the Hebrew concept of *Chai* (חַי), representing "life" and the numerical value of 18. By demanding "tea (Chai)," the author signals a preference for vitalistic clarity over the clouded escapism of the barroom. The soul is thus redefined as an "eclectic shrine." It is not a storage unit for distractions, but a reliquary populated by "other gods" and cultural relics. To the author, spirituality is a personalized synthesis where one must be left "**ᵇ**. tha fuck alone" to cultivate an internal garden of "relics or reliquaries" that speak a private, divine language.

Takeaway 3: Real Growth Happens Outside the Hierarchy

The text offers a scathing critique of formal initiatory structures, specifically the "Triumphant Banal Masons." While the 33rd degree is traditionally the zenith of Scottish Rite Freemasonry, the author issues a counter-intuitive command: "stay 32." This is a rejection of the final man-made rank in favor of a personal, infinite ascent. By remaining at 32, the seeker avoids the stagnation of human titles and instead accesses the "staircase to another eternal realm or lite." This is a direct allusion to Jacob's Ladder, suggesting that true "magik" and the "new order" are

found not in the lodge, but in the "babbling" ascent of the individual soul toward a galactic peak."i know more than freemasons and im 0'not ' 33/ stay 32. go up up. stairs."

Takeaway 4: The Power of the "Hidden" Peak Performance

The *huManifesto* suggests that the most profound spiritual "production" occurs when the "peer" is absent. In the "jovial" world, value is derived from being seen; in the mystic's world, value is derived from being "pure." When the author "disses a peer" by disappearing from their view, they enter a state of "doga production"—a private ritual where they create for "no one but other gods."In this state of solitude, the mystic performs three essential "duties" to maintain their "sacred geometries":

1. **Focused Intent:** Concentrating the will away from "woke" distractions.
2. **Internal Purity:** Maintaining a state of "777"—the Crowleyan number of spiritual perfection.
3. **Sacred Duty:** Performing the work of the soul because it is "holy," not because it is observed.By staying "independent" and "experimenting" in "plain sites," the author achieves a "triune" balance that the public world cannot facilitate.

Takeaway 5: Pop Culture is a Modern Grimoire

The author synthesizes the "relics" of the 20th and 21st centuries into a "divine" testament. The "Space Oddity" of David Bowie becomes a metaphor for the soul's galactic isolation ("Planet Earth is blue and there's nothing I can do"). To be "Outkasted" is transformed from a social exile into a divine "role."The journey is a "frosty" one, where the "miles keep rollin," echoing Robert Frost's weary traveler with "miles to go before I sleep." By integrating Aleister Crowley (the "777 of the new age"), Kendrick Lamar ("Gospels"), and Egyptian mythology, the author suggests that the modern "huMan" can inhabit the "eye of a bettr Horus." The final realization is that the divine is not found in ancient scrolls alone, but in the very artifacts of the culture we inhabit."if god was if a god became huMan? it'd b. me i i eye of a bettr Horus."

Conclusion: Are You Living in a Paradise or a Purgatory?

The *huManifesto* is a documentation of a descent into the "purgatory" of self-study. To the author, there is no difference between the "paradise" of the divine and the "dirty me diety" that exists in "plain sight." To b. "diViN3" is to be "all aware" of the "colours" and "sorrows" of a life lived without the anesthesia of the jovial world.In your pursuit of "lite," are you prepared to abandon the safety of the hierarchy and build an eclectic shrine from your own dæmons? Are you ready to b.?So mote it b.